M2033

Saturday June 19, 1971

Gr. IV West Town

MR. NYLAND: I think we talk a little bit first. Because there are really two kinds of subjects or maybe aspects, and I would like to say something first about meetings in general and something about the Barn. About Monday, About Thursday. I haven't listened to all of it because of a little trip to Philadelphia, which in my opinion didn't amount to very much. But we'll have to see what happens. One never really knows what the effect is of trying to introduce new ideas into a soil you don't know anything about, and it's exactly like some seed that you put in the ground and all of a sudden it happens to appear and it says, "oh!" - it's caught. It is very much that way with ideas when they are foreign to you. The reason for that of course is that when it is not foreign you can have associative thoughts, and the associations usually are connected with prejudice or a liking or a disliking or a fear or in somehow or other an opinion, and because of that you're not entirely clear anymore because you already have colored ears and you hear through them. It would be wonderful not to be prejudiced, to be open in that sense.

The reason why Gurdjieff uses different words, concocted, you might say from three different languages usually and each indicating a

certain section of what he wants to say with the word and simply that there are no associations connected with it, and that although he sometimes explains a little bit in our ordinary language what is meant by it, the idea is that you continue to use such a word and not deviate. If you can. But of course we don't know that language, and we are dependent on a little explanation.

I think it is difficult in a group to know what to say. We've talked about it several times that it is necessary that you base your answers on your own experience, but then what is your allowance when the experience is such that you remember it and it looks very much like someone else with a similar experience that you went then to talk about it in your words, if you can find your own words, it's already so much to the good. If you have to use phraseology that is not entirely familiar to you but you have heard and you want to quote it as an example, you are entitled to it, but I'm afraid exactly the same way as Gurdjieff uses a strange kind of word, you'll have to give an explanation of it in your own terminology. That I believe is necessary. You cannot use the word Heptaparaparshinokh without indicating that by that is meant the Law of Seven. And Rascooarno. You cannot just let it go as Rascooarno. No one would understand you until you say it means death.

And so there are many things that in your own experience you would like to express. If you try to steer clear from definitions which are familiar to some and not wanting, I say, to quote, then you have to be doubly clear in what you're saying. Sometimes it's easier to quote certain sentences or maybe even paragraphs or make references to a certain page. There is no objection to it. I don't think you do it often enough. I think it would enhance the value of your answers if there is enough of that kind of reference to fortify you. You see, you first answer a question from your own experience if you can. You acknowledge the experience by means of

indicating that you know what they are talking about and that you have had the same kind of an experience, and then you talk about it in your words. But maybe you are not strong enough in that kind of a verification. Maybe you're not sure. Maybe you talk a little bit around the bush. Maybe it is not so clear to you, for yourself even, that you can find words; and perhaps even that it might become a little repetitious when you want to say certain things you ought to say it once, maybe twice, but not more. And then let it go.

But if you still feel that it was not right, then why don't you refer to what Gurdjieff said and perhaps even your interpretation of that. You don't do it enough at all. And you don't make a coherent unit out of a group. You could, by means of referring to something that is familiar or that others who listen to you could verify by looking it up. I think in answering you have to encourage study. You must not let your answer just go and hope for the best. I think you have to indicate more- much more what they should do with it, because the clarity of your explanation may not be enough, and even if it is so clear it surely is not sufficient for someone to do anything with. Because then they are led into an acceptance of the clarity without any effort on their part, and then they will forget. Not while they listen, but they will not remember afterwards. You know that answering is a very difficult affair, and you must not give up and you must not get disheartened. It requires quite some time to be sufficiently versed in how to answer, and you have to have a certain amount of cleverness, and also, of course, that what is in your mind has to be available, so your mind has to be fluid. And also you have to listen before you speak or listen while the other is speaking. I miss that still. I don't think you go along with the question. I don't think you formulate to yourself while the question is asked, and then when it's asked, you could have your answer already. Ready-made. But

you're still a little too much in the direction of wishing to talk about Work without laying the proper foundation for it, and you do not know as yet where different people live. I listened to last Monday. I was amazed at some of the questions and how they were answered, and I felt that particularly one of them was not answered right at all, just in the wrong way. It had to do with a person who was not, let's call it, knowledgeable about her own life and had some trouble not understanding really what she should do, constantly split in attention of direction, where, how, what. She was young and many roads were open to her, and she just could not decide what to take, having ambition for a variety of different directions, and everyone seemed likeable, and also being sufficiently alive, it would be possible, and you might even say, that at such a time, she would feel that it would be quite right, go anywhere, and it could be successful. When a person is in that kind of state of youth, don't bother them with Work. Please don't. They have nothing, really, to attach it to. Even if they show an interest, the interest is very much like any of the other directions, and it is not an interest that singles itself out as being different from the ordinary directions of ordinary life. She has to get through first with ordinary life. She has to know a little bit what she should do, and perhaps she should have much more practice in experience of ordinary things, and let her life force be spent, but keep her in such a way that she remains positive regarding Work, without bothering her about an explanation of how to Work, and what little it is, and what ought to be done, and to give even a little task.

I think it was out of place. This is what I mean when I say that you don't really listen well enough to where a person lives, because how will you help them? What good can you do? If you don't talk the same language it is a little idiotic. You cannot expect them to understand Esperanto, because for that you have to know your own

Esperanto much and much better. And again it comes back to a question of the flexibility on the part of yourself. How can you adapt yourself to the conditions as you find them- not the way you would like them to be. In the first place you have no right. In the second place it's idiotic even to assume that it ought to be possible.

Conditions are not alike. People are not alike, particularly not in their questioning. They look alike. They are very much like the leaves of a tree which ~~which~~ may be very close together on different branches, but the branch is going to the trunk. That is where, as it were, the leaves could meet, not because they happen to be in close proximity to each other. It's very much like that with human beings. You may, for a moment or so, be struck by a similar word. But if you start to think and the other starts to think and then talks, it may have such a different origin. This is the difficulty, I think, in the communication of Work; what to say at the right time; how to say it; how to be careful to say it in such a way that it will have an effect, that it actually at that time can penetrate, because that's the time you talk and not at the time when the time is past, or when maybe afterwards by memory you may remember one or another little thing- but they are in a different state.

How can you meet it? Of course openness on the part of yourself is the first requirement. You have to set aside everything that belongs to yourself. You have to see if you could meet a person on their ground. This of course does require flexibility, but what is more important is that you want to do it. I talked not so long ago about voluntary wish of wanting to do certain things for a certain principle, and the necessity then that it must involve sacrifice, but the second point is really patience. We have to be infinitely patient with a different person. You cannot help it be-

cause you cannot expect them to have the same speed as you, not even in your mind. You have to catch them in their speed and go along with them. Slow down, if you are going faster. Go for a long time with them. When they walk, you walk. When they ride a bicycle, you ride a bicycle. When they are on an express subway, you take an express subway. You have to go with them until there is a contact that can be exchanged at such a time, and one can then reach over for food to be received from the ether. This is what I mean by patience, because you have to learn what is the speed of someone and to what extent are you capable of slowing down or speeding up. Such contact (control) is really necessary, otherwise you miss the boat. You can say what you want, but it is not received. And the purpose of wanting to say something is that you hope it will be acceptable, and if possible, that it can be made palatable for those who listen.

At the same time your groups, you must continue. Also the small groups, you must continue. Everything will run down in time. That's the law of the Earth. The law of gravity affects psychological states. You must know that at a certain point new energy must be put in to keep it straight, even horizontal, preventing it from going down. If it is done in the right way, it can even go up. It is like a curve you have to follow through. The curiosity brings you up to an optimum (optimism) but the maximum should not be on the same line of your minimum. It should be above. The attempts that have to be made to maintain small groups, or the attempt that has to be made in larger groups where there is a nucleus, is that at certain times, certain people should be ahead of the others. They should understand the responsibility for that, so that when one is a little sleepy, the other is a little bit more awake. When I suggested for tapes that you want to listen to on Wednesday, this belonged to the Monday group, I have suggested that there is at least one person of the nucleus who listens to it in advance, and who does

not leave it to someone else to listen to. They are members of the nucleus. That is a requirement of such a member, and you decide among yourselves in the aftermeeting how many tapes you want ahead of you, so there is a chance of using the time so that it is not overtaking you at the last moment. You don't think enough about that. You're not yet, in my opinion, living such meetings. Not enough. It is not a question, only, of being there physically.

But I've made up my mind that I will not be critical. I only want to point out a few things which I believe can be changed in a very simple way, and whatever there is of crititicism, I will not try to mention it because I know how difficult this week has been for many of us, and there is no use, particularly when I want to talk about Father's Day, that I should be negative in any sense of the word. But these are the little things that belong to group meetings, to Work in general at the Barn. You know enough about certain rules, what is required. We'll talk about that a little more. Maybe it's better that I play a little bit. Drink to Gurdjieff. I hope he can inspire you.

(All right? Good.)

PART TWO

MR. NYLAND: So, I must talk about Father's Day. Or should I? The requirement, of course, of Father's Day has no particular history and only to make it the day where for which people should buy something for father. It's definitely commecial. It's not likk Christmas. It's not even like the Fourth of July. It's just a matter of convenience for the trade, like you have a sale every week with a special kind of a name. So on that basis, I don't think we have to judge Father's Day.

We celebrate birthdays, also a birthday of a father, and then it becomes a family affair, because this is where, naturally, the father belongs, and a family and there is a mother and children, that cele-

bration of a birthday is not only legitimate, but I think it's essential. What is right with this kind of a Father's Day when we have a group, and who are members, and what is this father, and what is his work or his attitude or his responsibility? If he is father of a group, who is the mother, because we still live, as it were, by two kinds of sexes, don't we, on Earth. We're not as yet three-sexual. We're not homosexual. Where is the mother? The mother of all of us is, of course, Mother Nature. And that what you represent by means of your behavior is a sign that you belong to your Mother, and you have inherited a great deal from her. Now what does a father try to do? To understand Mother Nature as a mother of children and to understand the children as belonging primarily to Mother. And Father has very little to say. Sometimes I think he's pushed in the background because Mother for us, as Mother Earth, predominates - and whatever there is that we say we as human beings belong to the Earth, it is Mother Earth, for us, where is father? Father should be Consciousness in that particular set-up. But how can he function? He cannot function unless he knows a little bit about the conditions of the sons and daughters. And he may need a lifetime for that. And many fathers don't grow up enough to help their children.

That is why I think that Gurdjieff talks about a Grandfather, one removed - because the son is not mentioned. The uncle is - Tooilan - but not the father. Simply because the father probably had no time to have the proper attitude towards Hassein. But the Grandfather, usually because sat a little more age, or maybe a little more experience, has really much more of a chance to look benevolently at his grandson and to understand all the different things a grandson, also a product of Nature, don't forget, he may have to have a training, and he gets a training from Beelzebub. And the training is to make Hassein acquainted with the creatures of Earth. So that then if those who are on Earth and see the education of Hassein as given by his grandfather, that then they will

understand their own nature, maybe, and also could perhaps apply the methods of Beelzebub in teaching his grandchild.

What is needed for a father to become a grandfather? Grown-up sons and daughters. In the regular way of nature. How can I be a father to you? It's utterly impossible. I cannot understand many things because your nature is too far from mine. We're all of this Earth. I can say, I do my best. But the best I don't think is good enough. The proper attitude I should have is as a grandfather, so that then you as children, and belonging to a group, have a chance to develop, as it were, your own children which you have to make grow up. What is your child? Your Little 'I'. And then the relationship becomes quite clear, because when I talk then about methods necessary for the creation of Little 'I', you act, as it were, as a person who is and wishes to become a father of his spiritual life, and it is this kind of responsibility that a grandfather can talk about. It goes without saying that he must know the nature of the children and grandchildren. He must know Mother Nature. He must remember his trips to the Earth.

We are divided into six--to the six different parts of a human being. You know what is meant by the different--what is Atlantis, your Inner Life which has sunk away from the Earth. It is your essential qualities which are covered up. What is Tikliamish, what is Gemchania. Your ordinary centers, not physical primarily, but usually the indication of your feeling and your ordinary mind. But then India. And then Tibet. Rather, Tibet as India. Fourth descent to India. Why fourth? Because in the development of a man he has to come and cross over into a certain country which is not immediately indicated by the ordinary Do-Re-Mi of the triad of his ordinary existance. The trip to India, as four, is fa. That is why on the road to India there is suffering. There is also separation. There are also monks trying to find their life in seclusion, and dying, and perhaps reaching a certain state for them-

selves, but not the state of a man. What is after that discussion of India? A little bit about Germany. France. What more? America. What is America? Superficial behavior of a human being. Not very much essence. Much of it, as a description, is kept very much on the surface. And Gurdjieff, as it were, ends up with that as the end of his trip to the body of a man- to Mother Earth- to tell each part what is needed for the development, and to help, you might say, on the spot, and to tell Hassein what he should do in relation to such people- "Those slugs who have taken your fancy"- and how to behave when they are a little strange, and to use common sense and not to lose oneself in discussions and philosophy. And when there is too much and one has to wait for the Zilnotrago to disappear, that then at the proper time the Captain, which is common sense, comes in and tells, at that time, about ships and about methods. Who is Ahoon? Your ordinary body. Your daily life. Also common sense. What is Hassein? Of course emotions. What is Beelzebub? The full-grown intellectual Body as a Soul telling, as Grandfather, what is needed for the growing up of his grandchild when he meets conditions of life. You see we talk about such things, and it is far better to consider for myself, partly because of age, quite well, a little Grandfather, who perhaps is bordering on senility, and every once in awhile now will still want to say what is on his heart, and maybe not always careful that he says it- and not remembering he has said it. Although he tries many times to put it in different forms, and then you might even say, he tried to record it in some way or other so that afterwards you may remember by means of such memory.

What is it that I wish for you? To tell you about your nature. To tell you about your moon which belongs to the Earth, because the moon was separated from the Earth. The moon started to grow at a certain point in the development of the Earth when it had no atmosphere as yet and it could be affected by the planet -- by the comet Kondoor. Split off, and leaving two parts,

One is the moon. These are the growing manifestations of a man as his physical body starts to develop into expressing that what he feels and thinks. What is Anulies, split off at the same time in that same kind of catastrophy - Transalpalnian perturbation upsetting the body itself; starting to cover the body as a result of culture and education. By a certain cloak, or perhaps even a varnish, or a coating as represented by the moon in the form of manifestations of a man, and gradually covering the little Anulies which is on the other side, and is hidden by the manifestations, and which does not become clear to a man when he happens to talk about his ordinary life. Only could become clear for him that it exists as as a force and that what are his manifestations become transparent, like sometimes the moon is eclipsed or sometimes the moon becomes new, when for man there is the newnwss, with the visibility of Anulios, he starts a new life as a Renaissance, La Vita Nuova, Beginning again and again, like many times he should begin day and day, and a day after day, to fight et to understand his nature, The heritage which he got from his mother. And I try every once in awhile to tell you about what prevents you from waking up. What is it that is too much on the foreground? What are the obstacles in your way as an adherance to your manifestations, and your habits, and the different things that you call your life on Earth. And the obstacles that are in the way simply prevent you from seeing straight and even recognizing, at certain times, your inner life. Not knowing even sometimes that it exists, that alone that you have to have responsibility for bringing it out, not knowing at all the existance of Anulies as a Life Force, not having any idea that there is a center in you which we call a Magnetic Center which should be the source, and is the source, of all Life coming from there but covered up by the culture and educational forms, and our parents, and all the rest, and well-meaning people telling us stories; sometimes fairy-tales

which have lost their meaning and cannot be explained anymore, Many times using a certain symbol hoping that the content of the symbol will be understood almost intuitively, and sometimes simply using words in order to fill all the gaps of one's ignorance. Our education is not very nice, OUR WAY OF LIVING IS NOT NICE. The different people around us are not very nice because they are not helpful. Our friends are not nice enough to tell us where we are wrong. They have fear. They don't really tell the truth as they see it, although it would be much easier for them to see the truth instead of you, yourself. We are covering ourselves up with what I call this coating, The coating belonging to the Earth which makes us see ourselves, let's call it, upside down; in any event, a little bit crooked, as if our eyes are not strong enough to see through the varnish. That is, that what we try, we see crooked, like when eyes get a little weaker, the vertical and the horizontal lines are crooked, and they don't give you a genuine picture of what is there. You have to assume it. And you hope sometimes that your mind will set you right, but at the proper time your mind will fail you, because the mind is very fearful, and it is also very small, and it is afraid that it might be punished. Who punishes it? We say Mother Nature. In reality our body punishes us. Our body is much too strong for us, and in the triangular relationship our body plays the most important part. That is where our education has failed, because whatever we have learned by means of ~~pain~~ LEARNING containing a great many facts, and the necessity of ~~waiting~~ READING and sometimes absolutely correct that one does ~~wait~~ READ and finds in it a great deal of value. What is the value? Again and again one must ask that. What is the value for me in my life? It is a value to my head, but does it build my character? Is it actually on the road of a development of a man in the sense of his being, Or is it just the brain and a good feeling which gives me enjoyment, because I love to read so called good books which take me

up and the reason I like them is because I become identified with them and the heros or the people they describe and aside from having a little jealousy, it certainly is nice to see that certain things have happened on the Earth. What is there on the Earth that can be of value to me? What is it that I need. When I say I want feeling, Also that I get stuck with, as long as it is within myself and as long as the object of my feeling has a relationship to me alone, many times the satisfaction of my body and of course the satisfaction, every once in awhile, of an aesthetic value. But religion is not so easily come by when it wants to divorce itself from dogma and doctrine; And when one wants to find out the essential qualities of a religion and if possible to find in that kind of a confession regarding a higher form of being, a conduct for one's life. Nevertheless that is possible and it ought to be. Otherwise how could we live by our body and our brain alone. A little bread and a little water and don't we need a little bit more of warmth for oneself and could it be given as a result of expanding or understanding more and more of the qualities of a feeling. What is the feeling that I talk about. What is the feeling that could go over into an emotional state. The feeling is in the first place Gemchania and in the second place it becomes India. One must see the depth. One must see how after America has been given the required attention-like when Gurdjieff says the ordinary convenience of shaking hands and the manipulations of introducing oneself and saying "how do you do" and asking about the weather. Then come a few chapters and they are extremely important. You see Ashiata Shiemash touches off already what is an emotional state. But then of course one goes over into a further description of certain detail, like France is an indication of psychology; & like the German is an indication of ersatz; And that what then follows, was indicating Civil War; That is what is there after that - Justice. That i

is what becomes then the admissions of religions, And religious life, And Messengers from Above, And ultimately in a climax, what is the mountain-pass of Impartial mentation of that particular period in which the Kesdjanian body starts to grow horns to hold onto. Not a language as we know it, but quite different. A different kind of a language already foreshadowed by Saturn and Gornahoor Harharkh, and the anxiety and the anguish of trying certain things and being premature and getting lost and suspended like a puppy in a well, almost drowning What are those states. They have to do not with your selfishness. They take in your feeling. They take account of that what belongs to the rest of the world as life, and one considers the question of the origin of life, and the existance of life as eternal, and the culmination of lif par excellence in the form of an absolute value which we call God. Or whatever one wants to consider this question of a holy higher being-body, of that what could exist for us, limited as we are, having an idea of the nearness of planets as an emotional state which take in the sun already, not only the Earth. ~~This~~ It is just a little part and perhaps not even knowledgeable about the Earth, because the Earth is still in its ordinary little state of the ~~fa~~ FA condition. But the planets already start to belong to to the second triad, and that of course with foreshadowing, which is a strange word to use when one talks about Light Absolute, foreshadowing the sun. The stepping stone of the planets is the beginning of the inclusion into one's consideration of feeling, the realization of the existance of life in other forms of being. Then one begins to understand a little bit more about what is really the aim of one's own ~~essence~~ existence. And this is exactly at which point one starts to question Mother Nature in her particular interests. One starts to become (Yes John) (TURNING OF cassette One starts to become) a little apprehensive that maybe Mother Nature does not know everything, that

although she will receive information from higher up in any kind of a form like a cosmic ray and using mankind for the maintenance of herself and as a conversion machine in order to keep the moon in the proper place and perhaps feeding Anulios in some way or other as a continuation of such a cosmic ray. In itself as a crystallization point, the Earth is still on its way to become a planet and cannot as yet be compared to the planetary bodies which are our emotions. That what is the planets, that we really wish, is the combination of a variety of little things which are now our feeling centers distributed over the totality of the physical body and which we call nerve nodes, and we come to learn more and more about such little nodes which tell us about a certain vibration note which is communicated to the solar plexus. And the aim of such little nerve nodes, and they do have an aim even in the body of man, even in that what is the planet, and surrounded as our Earth is by planetoids, having a wish to become a real planet and to combine. In the same way the little nerve nodes are like prodical sons, not belonging to the family, but wanting to go home at the proper time after they come to realize that they have been living with swine and all kind of dirt. It is at that point that a man starts to recognize that there should be an aim in his life and that he should no longer wish to put up with the conditions as they are and have grown, and about which he has not particular anything to say, that he grew up without his knowledge and that he, not knowing and being asleep, dead to the world as it were, has taken on certain characteristics which the atmosphere of the Earth simply hopes that they will be kept, that no one will go through that atmosphere and see what is outside in the universe itself. Mother Nature hopes that we stay asleep, that we are not the black sheep, that we are not going to question. And many of us never question. It is all right because the adjustments are made, and whatever their life will be and whatever is necessary for their karma, should become their affair and you might say, their respons-

bility, even if they don't take the responsibility, it is their life as it is has to be lived by them in their particular ambition and their possibility. You know I've said several times, all possibilities are lived at any one time, at any one moment. I live mine. So does everybody else live theirs. Because they live theirs, I don't have to live them. Because the totality of organic kingdom, as represented by mankind, is like a body in which all cells are human beings, connected. In which body of organic kingdom, as represented by mankind as a whole, there are organs which belong to that body and which function in a certain way in order to help to maintain Mother Nature. And they are the directing points for the rest of humanity which has to live its life of supporting Mother Earth. And whatever it is now that one says at a certain time, I don't want to belong to that because it is not to my liking. When I live I want to know why; then of course I will try to find out. I want an answer to that question, and maybe it is indicated then as an ordinary little cell, which is just now supporting and does its function as supporting cell, gets all of a sudden from somewhere or other an idiotic idea that it ought to migrate, and become loose and to travel, and maybe wishing to become a heart cell. You see what I hope for some of us that there is an idea that you wish to become an eye cell, that you actually will be able to see. Sometimes it's called a third eye. It is only one. It is an eye existing with many facets. It is an 'I' which we do talk about, beginning as a little something in an objective sense, trying then to become an organ for the human body, and that gradually when this starts to develop and particularly when a person in his development comes to the conclusion that he could already walk as it were on eggs, or on ether, or on impressions, that then his task is fulfilled- he does not realize that his task on Earth is just beginning. He cannot become prematurely an angel. We wish to become a Conscious man. An angel is only supporting cell for the general atmosphere of, let's call it, belonging to infinity, belonging to

~~belonging~~ to the totality of the universe, but having no particular wish to become more than what they are and being satisfied with ~~the~~ a song. (Sun?) But a man who is Conscious, wishes to become; who is Conscientious enough to wish to sacrifice. A man who wants, as it were, to be visited by Beelzebub, who wants to listen at that proper time, and then who wants to find out what to do, and sometimes asks the question like Hasseine: 'what will I do?', and asking it with tears in my eyes because I see suffering: 'what can I do about it and when should I start?' And the answer of the Grandfather is, 'wait until you actually can and will be able, but for the time being you try to remember: each morning when you wake up you go to the window and you look, and you become at that time part of the universe, and you yield to the influence in seeing the Sun come up.' You see, it is a symbol for your own Consciousness actually to grow and to grow above the horizon and become light for you during the day, and whatever may happen after the day is over- the day of your life- wherever it is, that one should spend then one's life in a Kesdjanian body, or whatever maybe; provided that then for a person he becomes as it were affected by such a statement, that not at certain times he is able to convert even the energies of his work into the actuality of existing, but that he must bide his time until he realizes that just becoming spiritual-and in that sense- very desireable- that it is only a very small part of what a man as a Conscious or harmonious man should be, that is, he has to return to Earth and live his Consciousness and his Conscience. He has to live on Earth his Objectivity. That is the only way by which he can test out the fact that he is as he then claims and believes that he is Conscious and Conscientious, and then does whatever his hand can do right at hand and does it if he can, with his heart and his head altogether, one as much as possible. But this we call the participation of a man in daily life, this time from the standpoint of his Magnetic center looking out towards the world and again becoming part of the surface and the superficiality. It sounds perhaps strange

that you first have to go inside in order to be able to see things straight. Why should one reach inside first? Simply because when you are on the surface you have no capacity for the recognition of that what is reality as a principle. For that you have to go within. Your inner life can tell, your essential qualities can tell. Your solar plexus cannot tell, Your heart will tell. Your Magnetic Center will whisper to you. God's voice can sometimes be heard. It depends on the openness of your Conscience, but whenever one is by oneself and sits and concentrates and contemplates Nature, and sees Nature for whatever the value is, and be grateful for whatever Nature has given one as a body, and maintained on Earth by all kind of conditions, that one still dares to say, It is not enough for me. I wish to grow. I want to evolve and let God tell me which is the way I should try to travel.

You see what I mean by Grandfather's Day. I mean to remind you constantly of an aim which is set out by the total wisdom of the All-Loving- God-Father-Almighty, The total understanding of all universal truths of that what exists forever and ever, and in its Omnipresence has Omniscience and will have an Omni-force actually to execute that what is the will of man when he for himself could develop a Consciousness and a Conscience, so that then the evolution for a man when he starts and starts to be reminded and that's all I can do, to remind you, to tell you of your birthright, to hope that you will someday grow up, the hope that someday with enough patience on my part that you will recognize what we have been talking about and that ultimately, also I hope even on Earth, you will start to change, so that it could become a family of working together, a family for a little while held together by a Grandfather when he tells stories to Hassein and he hopes then that sometimes that kind of symbolism can be understood by those who listen, but the quintessence of all such, you might call it, communication, is that within a man something should be started and kindled and with that he should try to Work on himself, and

in this kind of Work,not only can verify what is the truth for him but gradually can become one with the totality of all things existing as life, so that then in his ordinary life on Earth he participates with the life of all things. These questions of what it is- the omni I mentioned the other day- OMNI is the amness of a man, That what belongs to the 'I Am' method, or even tasks, or even suggestion, or sometimes an exercise to help you on the path, to give you light, and to make you recognize what is the reality of yourself. That is all I can do to help to remind you. We have a little Barn- a big Barn. We have some activities. We'll spend some money. I've helped you with the spending of such money. I've helped you to keep going because I know it is difficult. I also know how much you have contributed. Maybe not as yet enough. I talked about voluntary work the other day. I talked today at lunch about flexibility, adaptation, the willingness to sacrifaice for the sake of an aim which is worth more than all your desires and the satisfaction of them, the aim which is outside of you but of which you could become a part. This is what I wish to remind you of, as long as I can. And whenever there is any reason that perhaps you do not understand, you have to also know that that what has to grew in you is then after some time capable of more understanding, and you have to give it the benefit of the doubt, and not knowing exactly at times why we do certain things. Perhaps it is that you at that time you are not capable as yet to understand it because the level of your being may at times be quite low. I'm not making-how will I say- I'm not taking any leaf in front of my mouth. I tell you what I think sometimes. Sometimes I do believe-and this is what a Grandfather can even do better than a father- I curse you sometimes for not waking up. I have talked and talked and talked. I've given as much as I possibly can in the form of ideas and willingness and listening and helping, to whatever extent I can. Sometimes there is not enough response. Sometimes there is a little.

Sometimes there is a great deal. Sometimes, definately, there is devotion. But all of that I'm not talking about. I'm talking about your wish to grow, About your understanding of the level of your life, Your necessity of accepting of responsibility for the development of your own, to see if with this kind of a life as given to you on Earth, you may be able to develop and build a Soul within yourself, and using your Hesdjanian body - which means the ultra non plus ultra of your emotional states regarding the love of God - That that could help you in your relationship towards each other and getting away, God damn it, from your body. There is still much too much so called religion paid to the alter on which your body happens to sit on a throne, and I will really tell you, in time it will be slaughtered.

Try to remember your death. Even if you are young you have to think about it once in awhile. Try to remember the opportunities there are here, not so easily in ordinary life. Try to remember what everybody at good times wants to do and ~~fails~~ tries to do. Try to remember that when someone else in your eyes is negative, you have the responsibility to try to be positive to lift it up to help if you can - Not to go along with it and not to lose yourself in all kind of vile gossip and nonsense. Try to become for yourself what you wish. Don't sit idly by and let things simply go because they happen to go that way. Stand up straight and say when you think that something is wrong, that you have the character to say it, and dare to tell someone so-and-so-this-and-that, That what you are doing is not becoming. You are not my friend. You are not the kind of a person, I believe, who is Working. Then you can perhaps grow up because with that is, of course, the responsibility that you represent, what you understand by Work. And that is why you are fearful, because you don't ~~have~~ dare to say it, Because someone else may have something against you. That's what you have to learn. In very simple things, to be honest with yourself and then with others. And your're not as yet sufficiently ground in that, There is not as yet enough foundation. I keep on saying it all the time because I see it day after day and it is

not right. We are grown up people. We are not children. You have to learn more and more, now, and what I say I hope it will stay with you for the whole year. A Father's Day as if when I become Grandfather and then the Father, Uhr Vater, really, because that is the time I will die, that you then will remember what we have talked about once in awhile, and that sometimes was whispered to you, and sometimes that your Conscience was not enough developed, and that when it was at times, you honestly did not have a wish to be open, to look within yourself and to see how shriveled up sometimes your inner life has become, and what a sin it is to deny God's grace.

Try to see your life simply. This is what I would like to say as Father to a family, not in the real sense of the word. Not even a psychological family. Just a group of people, honest, wanting to Work, To work out certain things amongst themselves, and to try to do something at times for each other, and maybe sometimes a little selfishly hoping that someone else will do something for you, and all the different things that are inherited and inherent in your inheritance, that you grew up with and it has been allowed: Like vanity, like self-love, like lack of respect, like enjoyment of the suffering of others, like taking what you honestly don't deserve for which you have not worked at all; To be for a person so dependent on someone else that you take, take, take, without giving anything or not enough in return; That you wish to follow always the line of least resistance, and that at times you just enjoy being a sponge and soaking up and never wanting to squeeze it because you're afraid again of losing it..

I hope that the meal of Gurdjieff and the ideas and the idea-table about which he speaks ~~many~~ once in awhile will not give you just crumbs that you can blow up and then hope that they will have substance and there is nothing else in it but hot air, but that actually you will be able to sit at the table once in awhile expecting food to be served by the servant. The waitress of you while you eat. The waiter and the waitress is

your physical body. That is the servant that will give you the food to be looked at from the standpoint of the little 'I' and to be judged as value or not value by your Conscience. That is how you eat the ideas of the Gurdjieffian table, and when your body is serving you, all other things will be added unto you. I would almost say- one dessert after another until you are filled to the brim and flows over. Then you will understand the fulness and the richness of the universe as a whole and you will then recognize that space is filled with the desire to love, and patience to wait for the proper time for you to die or to be united with that what is the All-Loving Father for you as well as for anyone else.

I say again- try to remember a few things. Try to let it penetrate. I'm always so afraid that you forget. You must not. You must make an attempt not to forget. You must remember the sanctity and the sacredness of Work when the Work has to do with the formation of Kesdjan and your Soul, and the relationship towards the Lord God Almighty, and the participation of that what is the little 'I' created in the image of the Lord is there to help you, to point the way like the sun during the day and like a lit up cloud during the night. All this on the path ahead of you, continuing, as you go along, it goes along. As it goes along, you go along. As you go along I will go along with you, but always ahead. When you falter, when you fall down, the little 'I' will turn around. It will look at you, It will encourage you to get up. It may sometimes have wisdom to just to let you fall a little longer, stay there, suffer a little more until the time is right that you should get up, and then there will be the encouragement: Come along. All of us are on the way. Don't let's give up and don't let's be ashamed. And don't let's lose courage.

I hope you have a good Sunday tomorrow, a real Father's Day that you're celebrating a little bit in advance of that.

Drink to Gurdjieff as the Father of these ideas.

So I wish you all a good night.

END TAPE

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